

YALE UNIVERSITY LIBRARY.

THE GREAT  
NECESSITY

OF

Unity and Peace

AMONG ALL

PROTESTANTS,

AND THE

Bloody Principles

OF THE

PAPISTS

MADE MANIFEST.

---

By the most Eminently Pious and Learned


BISHOP USHER,

Sometime Lord Primate of *Ireland*.

---

HEB. XI. iv. — *He being Dead, yet Speaketh.*

L O N D O N :

Printed and Sold by J. Wallis in Whit  1688.

Y 222 211

2011 11/20

2011 11/20

2011 11/20

2011 11/20

2011 11/20

2011 11/20

2011 11/20

1 Cor. 10. Vers. 17:

*We being many, are one Bread, and one Body: For we are all Partakers of that one Bread.*

**O**ther entrance I need not make unto my speech at this time, than that which the Apostle himself presenteth unto me in the verse next but one going before my Text: *I speak to wise men.* The more unwise might I deem my self to be, who being so conscious unto my self of my great weakness, durst adventure to discover the same before so grave and judicious an Auditory; but that this consideration doth somewhat support me, that no great blame can light herein upon me, but some aspersion thereof must reflect upon your selves, who happened to make so evil a choice; the more facile I expect you to be in a cause, wherein you your selves are some ways interested.

The special cause of your assembling at this time, is, first, that you who profess the same truth, may joyn in one body, and partake together of the same blessed Communion: and then, that such as adhere unto false worship, may be discovered and avoided: You, in your wisdom, discerning this holy Sacrament to be, as it were, *ignis probationis*, which would both *congregare homogenea*, and *segregare heterogenea*, (as in Philosophy we use to speak) both conjoyn those that be of the same, and disjoyn such as be of a differing kind and disposition. And to this purpose have I made choice of this present Text: Wherein the Apostle maketh our partaking of the Lords Table to be a testimony, not only of the union and communion which we have betwixt our selves, and with our Head, (which he doth in the express words, which I have read) but also of our dis-union and separation from all idolatrous worship: as appeareth by the application hereof unto his main drift and Intendment, laid down in the 14. and 2 verses.

The effect therefore of that which St. Paul in express terms here delivereth, is the *Communion of Saints*: which consisteth of two parts, the fellowship which they have with the *Body*, laid down in the beginning; and the fellowship which they have with the *Head*, laid down in the end of the

verse: both which are thus explained by St. John, *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ,* 1 John 1. 3. Let them therefore that walk in darkness, brag as much as they list of their good-fellowship: This blessed Apostle assureth us, that such only as do walk in the light, have fellowship one with another, 1 Joh. 1. 6, 7. even as they have fellowship with God, and Jesus Christ his Son, whose blood shall cleanse them from all sin. And to what better company can a man come, than to the general Assembly, and Church of the first born which are enrolled in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new Covenant: and to the blood of sprinkling, which speaketh better things than that of Abel? Heb. 12. 23, 24. No fellowship (doubtless) is comparable to this Communion of Saints.

To begin therefore with the first part thereof, as the Apost. in Gal. 3. 27. 28. maketh our being baptized into Christ, to be a testimony that we are all one in Christ: so doth he here make our partaking of that one bread, to be an evidence that we also are all one bread, and one body in him. And to the same purpose, in Chap. 12. following, he propoundeth both our Baptism and our drinking of the Lords Cup, as seals of the spiritual conjunction of us all into one mystical body. For as the body is one, (saith he) and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bound or free: and have been all made to drink into one Spirit. 1 Cor. 12. 12, 13. Afterwards he addeth, that we are the body of Christ, and members in particular, Ibid. v. 27. and in another place also, that *We being many, are one body in Christ, and every one members one of another.* Rom. 12. 5.

Now the use which he teacheth us to make of this wonderful conjunction (whereby we are made

members of Christ, and members one of another) is twofold: 1. *That there should be no schism in the body.* 2. *That the members should have the same care one for another,* 1 Cor. 12. 25. For preventing of Schism, he exhorteth us in *Ephes. 4. 3, 6. to keep the unity of the Spirit in the bond of peace:* and to make this bond the firmer, he putteth us in mind of *one Body, one Spirit, one Hope, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in us all:* by this multiplication of unities declaring unto us, that the knots whereby we are tied together, are both in number more, and of far greater moment, then that matters of smaller consequence should dis sever us: and therefore that we should *stand fast in one spirit, with one mind, striving together for the faith of the Gospel, and in nothing terrified by our adversaries,* Phil. 1. 27, 28.

But howsoever God hath thus marshalled his Church in a goodly order, *terrible as an Army with Banners:* yet, such is the disorder of our nature, that many, for all this, break rank, and the enemy laboureth to breed division in Gods House, that so his Kingdom might not stand. Nay, oftentimes it cometh to pass that the *Watchmen* themselves, *Can. 5. 7.* who were appointed for the safeguarding of the Church, prove, in this kind, to be the *sinners* and wounders of her: and from among them who were purposely ordained in the Church, for the bringing of men into the unity of the faith, and of the knowledge of the Son of God, *Eph. 4. 13.* even from among those, some do arise, that *speak perverse things, to draw away disciples after them.* Act 20. 30.

Thus we find in the Ecclesiastical History, that after the death of *Julian the Apostate,* 'Questions and Disputes concerning matters of Doctrine were freely set afoot by those who were set over the Churches. Whereupon *Severus* maketh this grave Observation: 'That the Disposition of men is such, that when they are wronged by others, they are at agreement among themselves; but when they are freed of evils from abroad, then they make insurrections one against another. Which as we find to be too true by the late experience of our Neighbour Churches in the Low-Countries: So are we to consider with the Wiseman, that *What hath been, is now, and that which is to be, hath already been,* Eccles. 3. 15. and be not so inquisitive, why the former days were better than these? for we do not enquire wisely concerning this. Ibid. 6. 10. When like troubles were in the Church heretofore, *Isidorus Pe'usiana*, an ancient Father, moveth the question, 'What a man should do in this case? and maketh answer, That 'If it be possible we should mend it,

'but if that may not be, we should hold our peace. *Lib. 4. Epist. 133.*

The Apostles resolution, I think, may give sufficient satisfaction in this point, to all that have moderate and peaceable minds. *If in any thing ye be otherwise minded, God shall reveal even this unto you: notwithstanding, whereto we have already attained, let us walk by the same rule, let us mind the same thing.* Phil. 3. 15, 16. It is not to be looked for, that all good men should agree in all things: neither is it fit that we should (as our Adversaries do) put the truth unto compromise, and to the saying of an *Achishophel*, whose counsel must be accepted, 'as if a man had inquired at the Oracle of God. We all agree that the Scriptures of God are the perfect rule of our faith: we all consent in the main grounds of Religion drawn from thence: we all subscribe to the articles of doctrine agreed upon in the Synod of the year 1552. 'for the avoiding of diversities of opinions, and the establishing of consent touching true Religion. Hitherto, by Gods mercy, have we already attained; thus far therefore let us mind the same thing; let not every warrion wit be permitted to bring what fancies he list into the Pulpit, and to disturb things that have been well ordered. *I beseech you brethren (saith the Apostle) mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them.* Rom. 16. 17.

If in some other things we be otherwise minded, than others of our brethren are; let us bear one with another, until God shall reveal the same thing unto us: and howsoever we may see cause why we should dissent from others in matter of opinion; yet let us remember, that this is no cause why we should break the Kings peace, and make a rent in the Church of God. A thing deeply to be thought of by the *Ismaels* of our time, whose hand is against every man, and every mans hand against them; who bite and devour one another, until they be consumed one of another; who forsake the fellowship of the Saints, and by a sacrilegious separation brake this bond of peace. Little do these men consider, how precious the peace of the Church ought to be in our eyes (to be redeemed with a thousand of lives) and of what dangerous consequence the matter of schism is unto their own souls. For howsoever the schismatick *secundum affectum* (as the Schoolmen speak) in his intention and wicked purpose, taketh away unity from the Church; even as he that hateth God, doth take away goodness from him, as much as in him lieth; yet *secundum effectum*, in truth, and in very deed, he taketh away the unity of the Church only from himself: that is, he



cutteth himself off from being united with the rest of the body; and being dis severed from the body, how is it possible that he should retain communion with the Head?

To conclude therefore this first use which we are to make of our communion with the Body: let us call to mind the exhortation of the Apostle: "Above all things put on love, which is the bond of perfectness, and let the peace of God rule in your hearts, to the which also ye are called in one Body. Col. 3. 14. 15. Behold how good and pleasant a thing it is for brethren to dwell together in unity: Ps. 133. 1. What a goodly thing it is to behold such an honourable Assembly as this is, to be as a house that is compact together in it self, Ps. 122. 3. holding fit correspondence with the other part of this great body, and due subordination unto their and our Head! Such as wish not well to the publick good, and would rejoyce at the ruin of our State, long for nothing more, then that dissensions should arise here, betwixt the members mutual'y, and betwixt them and the Head.

Hoc Ithacus velir, & magnomercentur Atrida. They know full well, that "every Kingdom divided against it self is brought to desolation; and "every house divided against it self, shall not stand: Math. 12. 25. nor do they forget the Politicians old rule; *Divide & impera*, make a division, and get the dominion. The more need have we to look herein unto our selves; who cannot be ignorant how dolorous *Solutio continui*, and how dangerous *Ruptures*, prove to be unto our bodies. If therefore there be any comfort of love, if any fellowship of the Spirit, fulfil our joy: "That ye "be like minded, having the same love, being of "one accord, of one mind; and doing nothing "through strife or vain glory. Phil. 2. 1, 2, 3. Remember that as oft as we come unto the Lords Table, so oft do we enter into new bonds of peace, and tie our selves with firmer knots of love together: this blessed Communion being a sacred seal, not only of the union which we have with our Head by faith, but also of our conjunction with the other members of the body by love.

Whereby as we are admonished to maintain unity among our selves, "that there be no schism or "division in the body: so are we also further put in mind, "that the members, should have the "same care one for another. For that is the second use which St. Paul teacheth us to make hereof, in 1 Cor. 12. 25. which he further amplifieth in the verse next following, by the mutual sympathy and fellow-feeling which the members of the same body have one with another. For "where-

"ther one member suffer, all the members suffer "with it; or one member be honoured, all the "members rejoyce with it. And then he addeth: "Now ye are the body of Christ, and members in "particular: shewing unto us thereby, that as we are all concorporated (as it were) and made co-partners of the promise in Christ: so we should have one another in our hearts, to die and live together. 2 Cor. 7. 3. And hereupon is that exhortation in Heb. 13. 3 grounded: "Remember them that "are in bonds, as bound with them, and them "which suffer adversity, as being our selves also in "the Body: it being a perillous sign that we be no lively members of that body, if we be not sensible of the calamities that lie upon our afflicted brethren. We know the *Woe* that is pronounced against such as are at ease in *Sion*, and "are not "grieved for the affliction of *Jersph*, Amos 6. 1, 6, 7: with the judgment following. "Therefore now "shall they go captive, with the first that go captive. We know the Angels bitter curse against the inhabitants of *Meroz*. "Curse ye Meroz (said "the Angel of the Lord) curse ye bitterly the inhabitants thereof: because they came not to help "the Lord, to help the Lord against the mighty. Judg. 5. 23. Not as if the Lord did stand in need of our help, or were not able, without our assistance, to maintain his own cause, but that hereby he would make trial of our readiness to do him service and prove the sincerity of our love. If we hold our peace and sit still at this time, deliverance shall arise to Gods Church from another place, *Ester* 4. 14. but let us look that the destruction do not light upon us and ours.

I need not make any application of that which I have spoken: the face of Christendom, so miserably rent and torn, as it is at this day, cannot but present it self as a ruful spectacle unto all our eyes, and (if there be any bowels in us) stir up compassion in our hearts. Neither need I to be earnest in exciting you to put your helping hands to the making up of these breaches: your forwardness herein hath prevented me, and instead of petitioning (for which I had prepared my self) hath ministered unto me matter of thanksgiving. A good work is at all times commendable: but the doing of it in fit time, addeth much to the lustre thereof, and maketh it yet more goodly. The season of the year is approaching, wherein Kings go forth to battel, 2 Sam. 11. 1. the present supply and offer of your Subsidy was done in a time most seasonable: being so much also the more acceptable, as it was granted not grudgingly, or of necessity, but freely, and with a willing minde. God over a ch. 14. 14.

"giver: and he is able to make all grace abound  
 "towards you, that ye always having all sufficiency  
 "in all things, may abound to every good work.  
 2 Cor. 9. 7. 8.

And thus being by your goodness so happily abridged of that which I intended further to have urged from the conjunction which we have with the Body: I pass now unto the second part of the Communion of Saints, which consisteth in the union which we all have with one Head. For Christ our Head is the main foundation of this heavenly union. Out of him there is nothing but confusion; without him we are nothing but disordered heaps of rubbish: but "in him all the building fitly framed together, groweth unto an holy Temple in the Lord; and in him are we builded together an habitation of God through the Spirit, *Ephes. 2. 21, 22.* Of our selves we are but lost sheep, scattered and wandering upon every Mountain. From him it is, that there is "one fold, and one shepherd, (*Joh. 10. 16*) God having purposed in himself to "gather together in one all things in Christ, both "which are in heaven, and which are on earth, "even in him, *Ephes. 1. 10.* This is the effect of our Saviours prayer, *Joh. 17. 21.* "That they all may "be one, as thou Father art in me, and I in thee, "that they also may be one in us, &c. I in them, "and thou in me, that they may be made perfect "in one. And this is it which we find so oft repeated by St. Paul: "We being many, are one "body in Christ, *Rom. 12. 5* Ye are all one in "Christ Jesus, *Gal. 3. 28.* And in the Text we have in hand: "We being many, are one bread, "and one body. Why? because "We are all partakers of that one bread: namely, of that bread, whereof he had said in the words immediately going before: "The bread which we break, is it "not the Communion of the Body of Christ? *1 Cor. 10. 16.*

Under the name of Bread therefore here is comprehended both *Panis Domini*, and *Panis Dominus*; not only the bread of the Lord, but also the Lord himself, who is that "living Bread which came "down from heaven, *Joh. 6. 51.* For as St. Peter, saying, that "Baptism doth save us, *1 Pet. 3. 21.* understandeth thereby both the outward part of that Sacrament, (for he expressly calleth it a figure) and more than that too (as appeareth by the explication presently adjoynd: "not the putting away of the filth of the flesh) even the inward purging of our consciences by vertue of the death and resurrection of Jesus Christ: So St. Paul here making the reason of our union to be our "partaking of all this one bread, hath not so much re-

spect unto the external bread in the Sacrament (through he exclude not that neither) as unto the true and heavenly Bread figured thereby; whereof the Lord himself pronounceth in *Joh. 6. 32. 51:* "The bread that I will give, is my flesh, which I "will give for the life of the world: and (to shew that by partaking of this bread, that wonderful union we speak of, is effected:) "He that eateth my "flesh, and drinketh my blood, dwelleth in me, "and I in him. *Joh. 6. 56.*

It is a lamentable thing to behold, how this holy Sacrament, which was ordained by Christ to be a bond whereby we should be knit together in unity, is, by Satans malice, and the corruption of mans disposition, so strangely perverted the contrary way; that it is made the principal occasion of that woful distraction which we see amongst Christians at this day, and the very fuel of endless strifes, and implacable contentions. And forasmuch as these mischiefs have proceeded from the inconsiderate confounding of those things which in their own nature are as different as may be: for the clearer distinguishing of matters, we are in the first place to consider, that a Sacrament taken in its full extent comprehendeth two things in it: that which is outward and visible, which the Schools call properly *Sacramentum*, (in a more strict acceptation of the word:) and that which is inward and invisible, which they term *rem Sacramenti*, the principal thing exhibited in the Sacrament. Thus in the Lords Supper, the outward thing which we see with our eyes, is *bread and wine*, the inward thing which we apprehend by faith is, *the body and blood of Christ*: in the outward part of this mystical action, which reacheth to that which is *Sacramentum* only, we receive this body and blood but sacramentally; in the inward, which containeth *rem*, the thing it self in it, we receive them really: and consequently the presence of these in the one is relative and symbolical; in the other, real and substantial.

To begin then with that which is symbolical and relative: we may observe out of the Scripture, which saith, that "Abraham received the sign of "Circumcision, a seal of the righteousness of the "faith which he had being uncircumcised; that Sacraments have a two-fold relation to the things whereof they be Sacraments: the one of a *sign*, the other of a *seal*. Signs, we know, are relatively united unto the things which they do signify; and in this respect are so nearly conjoynd together, that the name of the one is usually communicated unto the other. "This cup is the new Testament, or, the new Covenant, saith our Saviour in the *institi-*

institution of the holy Supper, *Luke 22. 20.* "This  
"is my Covenant, saith God in the institution of  
Circumcision in the old Testament, *Gen. 17. 10.*  
but how it was his Covenant, he explaineth in the  
verse immediately following; "Ye shall circum-  
"cise the flesh of your foreskin; and it shall be a  
"SIGN of the Covenant betwixt me and you. So  
words being the signs of things, no sooner is the  
sound of the word conveyed to our ears, but the  
motion of the thing signified thereby is presented  
unto our mind: and thereupon in the speech of

than by  
e read in  
d and said,  
e Israelites  
ant of the  
a the Cher-  
er but this  
we speak:  
is in the  
he presence  
erein the  
re placed,  
h the King

And as  
y in that  
the Kings  
to any o-  
stly, is ta-  
mself: so  
the

nts to be  
e: Seals  
of grace.  
A, that he  
et: *Matt.*  
t they be  
s and af-  
the hea-  
He that  
ch King,

think of that King when he looketh on it, but  
sheweth not that he hath any manner of interest  
in him. It is otherwise with him that hath the  
Kings great Seal for the confirmation of the title  
that he hath unto all the lands and livelihood  
which he doth enjoy. And as here, the wax that  
is affixed to those letters Patents, howsoever for  
substance it be the very same with that which is to  
be found every where, yet being applied to this

use, is of more worth to the Parent, than all the  
wax in the Countrey beside: so standeth it with  
the outward elements in the matter of the Sacra-  
ment. The bread and wine are not changed in  
substance from being the same with that which is  
served at ordinary tables: but in respect of the  
sacred use whereunto they are consecrated, such a  
change is made, that now they differ as much from  
common bread and wine, as heaven from earth:  
Neither are they to be accounted barely significa-  
tive, but truly exhibitivie also of those heavenly  
things whereto they have relation, as being ap-  
pointed by God to be a means of conveying the  
same unto us, and putting us in actual possession  
thereof. So that in the use of this holy ordinance,  
verily as a man with his bodily hand and mouth re-  
ceiveth the earthly creatures; so verily doth he  
with his spiritual hand and mouth (if any such he  
have) receive the body and blood of Christ.

And this is that *real and substantial* presence,  
which we affirmed to be in the inward part of this  
sacred action. For the better conceiving of which  
mystery, we are to inquire, first, what the thing is  
which we do here receive; secondly, how and  
in what manner we are made partakers of it. Tou-  
ching the first, the truth which must be held, is  
this: that we do not here receive only the bene-  
fits that flow from Christ; but the very body and  
blood of Christ: that is, Christ himself crucified.  
For as none can be made partaker of the virtue of  
the bread and wine to his bodily sustenance, unless  
he first do receive the substance of those creatures:  
so none can participate in the benefits arising there-  
from, unless he first receive the substance of Christ.

must have the substance of Christ, and therefore eat him we  
self (speaketh) that is, as truly be made partakers  
of him. as we are of our ordinary food, if we will  
live by him. As there is a giving of him on Gods  
part (for unto us a Son is given, *Esa. 9. 6.*) so there  
must be a receiving of him on our part; for "as  
"many as received him, to them gave he power  
"to become the sons of God. *Job. 1. 12.* And as  
we are "called by God unto the communion of  
"his Son Jesus Christ our Lord, *1 Cor. 1. 9.* so it we  
do hear his voice, and not harden our hearts by  
unbelief, we are indeed made partakers of Christ,  
*Heb. 3. 14.* This is that *great mystery* (for so the A-  
postle termeth it) of our union with Christ, where-  
by we are made "members of his body, of his  
"flesh, and of his bones, *Eph. 5. 30. 32.* and this is  
that "eating of the flesh of the Son of man, and  
"drinking of his blood, which our Saviour infi-  
neth so much upon, in *Job. 6.* Where

*Walter, Bishop of  
Usher, James successively Bishop  
of Meath and Archbishop of Armagh  
Bm*



"giver: and he is able to make all grace abound  
 "towards you, that ye always having all sufficiency  
 "in all things, may abound to every good work.  
 2 Cor. 9. 7, 8.

And thus being by your goodness so happily a-  
 bridged of that which I intended further to have  
 urged from the conjunction which we have with  
 the Body: I pass now unto the second part of the  
 Communion of Saints, which consisteth in the uni-  
 on which we all have with one Head. For Christ  
 our Head is the main foundation of this heavenly  
 union. Out of him there is nothing but confusion;  
 without him we are nothing but disordered heaps  
 of rubbish: but "in him all the building fitly fra-  
 "med together, groweth unto an holy Temple in  
 "the Lord; and in him are we builded together an  
 habitation of God through the Spirit, *Ephes. 2. 21,*  
*22.* Of our selves we are but lost sheep, scattered  
 and wandring upon every Mountain. From him it  
 is, that there is "one fold, and one shepherd,  
 (*Joh. 10. 16*) God having purposed in himself to  
 "gather together in one all things in Christ, both  
 "which are in heaven, and which are on earth,  
 "even in him, *Ephes. 1. 10.* This is the effect of our  
 Saviours prayer, *Joh. 17. 21.* "That they all may  
 "be one, as thou Father art in me, and I in thee,  
 "that they also may be one in us, &c. I in them,  
 "and thou in me, that they may be made perfect  
 "in one. And this is it which we find so oft re-  
 peated by St. Paul: "We being many, are one  
 "body in Christ, *Rom. 12. 5.* Ye are all

spect unto the external bread in the Sacrament  
 (through he exclude not that neither) as unto the  
 true and heavenly Bread figured thereby; whereof  
 the Lord himself pronounceth in *Joh. 6. 32. 51:*  
 "The bread that I will give, is my flesh, which I  
 "will give for the life of the world: and (to shew  
 that by partaking of this bread, that wonderful u-  
 nion we speak of, is effected:) "He that eateth my  
 "flesh, and drinketh my blood, dwelleth in me,  
 "and I in him. *Joh. 6. 56.*

It is a lamentable thing to behold, how this ho-  
 ly Sacra-  
 a bond-  
 ty, is,  
 mans di-  
 trary w-  
 that we  
 stians at  
 and im-  
 these n-  
 derate  
 own na-  
 clearer  
 place to  
 extent  
 which  
 call pro-  
 tion of  
 invisibl-  
 princip-

whereof he had said in the words immediately  
 going before: "The bread which we break, is it  
 "not the Communion of the Body of Christ?  
 1 Cor. 10. 16.

Under the name of Bread therefore here is com-  
 prehended both *Panis Domini*, and *Panis Dominus*;  
 not only the bread of the Lord, but also the Lord  
 himself, who is that "living Bread which came  
 "down from heaven, *Joh. 6. 51.* For as St. Peter,  
 saying, that "Baptism doth save us, 1 Pet. 3. 21.  
 understandeth thereby both the outward part of  
 that Sacrament, (for he expressly calleth it a figure)  
 and more than that too (as appeareth by the ex-  
 plication presently adjoined: "not the putting a-  
 "way of the filth of the flesh) even the inward  
 purging of our consciences by vertue of the death  
 and resurrection of Jesus Christ: So St. Paul here  
 making the reason of our union to be our "parta-  
 "king of all this one bread, hath not so much re-

and blo-  
 ft cal a  
 cramm-  
 but sa-  
 eth re-  
 really  
 in the  
 ther,  
 To  
 relativ  
 which

"Circumcision, a sign of the righteousness of the  
 "faith which he had being uncircumcised; that  
 Sacraments have a two-fold relation to the things  
 whereof they be Sacraments: the one of a sign,  
 the other of a seal. Signs, we know, are relatively  
 united unto the things which they do signify; and  
 in this respect are so nearly conjoynd together,  
 that the name of the one is usually communicated  
 unto the other. "This cup is the new Testament,  
 or, the new Covenant, saith our Saviour in the  
 insti-



institution of the holy Supper, *Luke 22. 20.* "This is my Covenant, saith God in the institution of Circumcision in the old Testament, *Gen. 17. 10.* but how it was his Covenant, he explaineth in the verse immediately following; "Ye shall circumcise the flesh of your foreskin; and it shall be a SIGN of the Covenant betwixt me and you. So words being the signs of things, no sooner is the sound of the word conveyed to our ears, but the notion of the thing signified thereby is presented unto our mind: and thereupon in the speech of the Scripture nothing is more ordinary, than by the term of *Word* to note a *thing*. We read in *1 Sam. 4.* that the Philistines were afraid and said, *God is come in the Camp.* ver. 7. when the Israelites brought thither "the Ark of the Covenant of the Lord of Hosts, which dwelleth between the Cherubims, v. 4. and yet was that no other but this relative kind of presence whereof now we speak: in respect whereof also the Shewbread is in the Hebrew named, *the bread of faces*, or, *the presence bread*. We see with us, the room wherein the Kings Chair, and other Ensigns of State are placed, is called *the Chamber of presence*, although the King himself be not there personally present. And as the rude and unprofitable behaviour of any in that place, or the offering of any disrespect to the Kings Pourtraiture, or to the Armes Royal, or to any other thing that hath relation to his Majesty, is taken as a dishonour done unto the King himself: so here, he that eateth the bread, and drinketh the cup of the Lord unworthily, is accounted guilty of offering indignity to the "body and blood of the Lord. *1 Cor. 11. 27.*

In this sort we acknowledge Sacraments to be Signs; but bare signs we deny them to be: Seals they are, as well as signs of the Covenant of grace. As it was therefore said of *John the Baptist*, that he was "a Prophet, and more than a Prophet: *Matt. 11. 9.* So must we say of Sacraments, that they be signs, and more than signs; even pledges and assurances of the interest which we have in the heavenly things that are represented by them. He that hath in his chamber the picture of the *French King*, hath but a bare sign; which possibly may make him think of that King when he looketh on it, but sheweth not that he hath any manner of interest in him. It is otherwise with him that hath the Kings great Seal for the confirmation of the title that he hath unto all the lands and livelihood which he doth enjoy. And as here, the wax that is affixed to those letters Patents, howsoever for substance it be the very same with that which is to be found every where, yet being applied to this

use, is of more worth to the Patent, than all the wax in the Countrey beside: so standeth it with the outward elements in the matter of the Sacrament. The bread and wine are not changed in substance from being the same with that which is served at ordinary tables: but in respect of the sacred use whereunto they are consecrated, such a change is made, that now they differ as much from common bread and wine, as heaven from earth: Neither are they to be accounted barely significative, but truly exhibitivie also of those heavenly things whereto they have relation, as being appointed by God to be a means of conveying the same unto us, and putting us in actual possession thereof. So that in the use of this holy ordinance, verily as a man with his bodily hand and mouth receiveth the earthly creatures; so verily doth he with his spiritual hand and mouth (if any such he have) receive the body and blood of Christ.

And this is that *real and substantial* presence, which we affirmed to be in the inward part of this sacred action. For the better conceiving of which mystery, we are to inquire, first, what the thing is which we do here receive; secondly, how and in what manner we are made partakers of it. Touching the first, the truth which must be held, is this: that we do not here receive only the benefits that flow from Christ; but the very body and blood of Christ: that is, Christ himself crucified. For as none can be made partaker of the vertue of the bread and wine to his bodily sustenance, unless he first do receive the substance of those creatures: so neither can any participate in the benefits arising from Christ to his spiritual relief, except he first have communion with Christ himself. We must have the Son, before we have life, *1 Joh. 5. 12.* and therefore eat him we must, *Joh. 6. 57.* (as himself speaketh) that is, as truly be made partakers of him. as we are of our ordinary food, if we will live by him. As there is a giving of him on Gods part (for unto us a Son is given, *Esa. 9. 6.*) so there must be a receiving of him on our part; for "as many as received him, to them gave he power "to become the sons of God. *Joh. 1. 12.* And as we are "called by God unto the communion of "his Son Jesus Christ our Lord, *1 Cor. 1. 9.* so if we do hear his voice, and not harden our hearts by unbelief, we are indeed made partakers of Christ, *Heb. 3. 14.* This is that *great mystery* (for so the Apostle termeth it) of our union with Christ, whereby we are made "members of his body, of his flesh, and of his bones, *Eph. 5. 30, 31.* and this is that "eating of the flesh of the Son of man, and "drinking of his blood, which our Saviour insisteth so much upon, in *Joh. 6.* Where

Where if any man shall demand, (that I may now come unto the second point of our inquiry.) "How can this man give us his flesh to eat?" *Joh. 6. 52.* he must beware that he come not pre-occupied with such dull conceits as they were possessed withal, who moved that question there; he must not think that we cannot truly feed on Christ, unless we receive him within our jaws: for that is as gross an imagination as that of *Nicodemus*, who could not conceive how a man could be *born again*, unless he should enter the second time into his Mothers Womb: *Joh. 3. 4.* but must consider, that the eating and drinking which our Saviour speaketh of, must be answerable to the *hungering and thirsting*, for the quenching whereof this heavenly Banquet is provided. Mark well the words which he useth, toward the beginning of his discourse concerning this argument. "I am the bread of life, he that cometh to me, shall never hunger; and he that believeth in me, shall never thirst. But I said unto you, that ye also have seen me, and believe not." *Joh. 6. 35, 36.* And compare them with those in the end: "It is the Spirit that quickeneth, the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. Now observe, that such as our hungering is, such is our eating. But every one will confess, that the hunger here spoken of, is not corporal, but spiritual: Why then should any man dream here of a corporal eating? Again, the corporal eating, if a man might have it, would not avail any thing to the slaking of this hunger, nay, we are expressly told, that *the flesh thus taken* (for so we must understand it) *profiteth nothing*, a man should never be the better, nor one jot the holier, nor any whit further from the second death, if he had filled his belly with it. But that manner of feeding on his flesh, which Christ himself commendeth unto us, is of such profit, that it preserveth the eater from death, and maketh him to live for ever, *Joh. 6. 50, 51, 54, 58.* It is not therefore such an eating, that every man who bringeth a bodily mouth with him may attain unto: but it is of a far higher nature, namely, a spiritual uniting of us unto Christ, whereby he dwelleth in us, and we live by him.

If any do farther inquire, how it is possible that any such union should be, seeing the body of Christ is in heaven, and we are upon earth? I answer, that if the manner of this conjunction were carnal and corporal, it would be indeed necessary that things conjoynd should be admitted to be in the same place: but it being altogether spiritual and supernatural, no local presence, no physical nor ma-

thematical continuity or contiguity is any way requisite thereunto. It is sufficient for the making of a real union in this kind, that Christ and we (tho' never so far distant in place each from other) be knit together by those spiritual ligatures, which are intimated unto us in the words alledged out of *Joh. 6.* to wit, the quickening Spirit descending downward from the Head, to be in us a fountain of supernatural life; and a lively faith (wrought by the same spirit) ascending from us upward, to lay fast hold upon him, who "having by himself purged our sins, sitteth on the right hand of the Majesty on high."

First therefore, for the communion of the Spirit, which is the ground and foundation of this spiritual union; let us call to mind what we have read in Gods Book: that Christ, the second Adam, was made a quickening Spirit: *Cor. 15. 45.* and that he quickeneth whom he will, *Joh. 5. 21.* that unto him God hath given the spirit without measure, *Joh. 3. 34.* and of his fulness have all we received, *Joh. 1. 16.* that he that is joyned unto the Lord, is one Spirit, *1 Cor. 6. 17.* and that hereby we know that we dwell in him, and he in us, because he hath given us his Spirit, *1 Joh. 3. 24. 4. 13.* By all which it doth appear, that the mystery of our union with Christ consisteth mainly in this: that the self-same Spirit which is in him, as in the Head, is so derived from him into every one of his true members, that thereby they are animated and quickened to a spiritual life. We read in *Exek. 1.* of four living creatures, and of four wheels standing by them. When those went, (saith the Text) these went; and when those stood, these stood: and when those were lifted up from the earth, the wheels were lifted up over against them. He that should behold such a vision as this, would easily conclude by that which he saw, that some invisible bands there were by which these wheels and living creatures were joyned together, howsoever none did outwardly appear unto the eye: and the holy Ghost, to give us satisfaction herein, discovereth the secret, by yielding this for the reason of this strange connexion; that the spirit of the living creature was in the wheel, *Exek. 1. 21.* From whence we may infer, that things may truly be conjoynd together, tho' the manner of the conjunction be not corporal: and that things distant in place may be united together, by having the spirit of the one communicated unto the other.

Nay, if we mark it well, we shall find it to be thus in every of our own bodies: that the formal reason of the union of the members consisteth not in the continuity of the parts (tho' that also be requisite to the unity of a natural body:) but in

the animation thereof by one and the same spirit. If we should suppose a body to be as high as the heavens, that the head thereof should be where Christ our Head is, and the feet where his members are : no sooner could that head think of moving one of the toes, but instantly the thing would be done, without any impediment given by that huge distance of the one from the other. And why ? because the same soul that is in the head, as in the fountain of sense and motion, is present likewise in the lowest member of the body. But if it should so fall out, that this, or any other member proved to be mortified, it presently would cease to be a member of that body ; the corporal conjunction and continuity with the other parts notwithstanding. And even thus is it in Christ ; altho' in regard of his corporal presence, *the heaven must receive him, until the times of the restitution of all things, A& 3. 21.* yet is he here *with us alway, even unto the end of the world, Matt. 28. 20.* in respect of the presence of his Spirit ; by the vital influence whereof from him, as from the Head, *the whole body is fitly joyned together, and compacted by that which every joynt supplieth, according to the effectual working in the measure of every part.* Which quickening Spirit if it be wanting in any, no external communion with Christ or his Church, can make him a true member of this mystical body : this being a most sure principle, that *He which hath not the Spirit of Christ is none of his, Rom. 8. 9.*

Now among all the graces that are wrought in us by the Spirit of Christ, the soul (as it were) of all the rest, and that whereby *the just doth live, Habak. 2. 4. Rom. 1. 17. Gal. 3. 11. Heb. 10. 38* is Faith ; *For we through the Spirit wait for the hope of righteousness by faith, saith St. Paul to the Galatians. Gal. 5. 5.* And again : *I live, yet not I, but Christ liveth in me ; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me, Gal. 2. 20.* By faith it is, that we do receive Christ : *Joh. 1. 12.* and so likewise Christ dwelleth in our hearts by faith. *Eph. 3. 17.* Faith therefore is that spiritual mouth in us, whereby we eat the flesh of the Son of Man, and drink his blood, that is, (as the Apostle expresseth it without the Trope) *are made partakers of Christ, Heb. 3. 14.* he being, by this means, as truly, and every ways as effectually made ours, as the meat and drink which we receive into our natural bodies.

But you will say, If this be all the matter, what do we get by coming to the Sacrament ? seeing we have faith, and the quickening Spirit of Christ before we come thither. To this I answer : that the Spirit is received in divers measures, and faith

bestowed upon us in different degrees ; by reason whereof our conjunction with Christ may every day be made straiter, and the hold which we take of him firmer. To receive the Spirit *not by measure, Joh. 3. 34.* is the priviledge of our Head : we that *receive out of his fulness, Joh. 1. 16.* have not our portion of grace delivered unto us all at once, but must daily look for *supply of the Spirit of Jesus Christ. Phil. 1. 19.* So also, while we are in this word, *the righteousness of God is revealed unto us from faith to faith, Rom. 1. 17.* that is, from one degree and measure of it to another : and consequently we must still labour to perfect *that which is lacking in our faith, 1 Thes. 3. 10.* and evermore pray with the Apostles, *Lord increase our faith, Luke 17. 5.* As we have therefore received Christ Jesus the Lord, so must we walk in him, *rooted and built up in him ; and stablished in the faith, Colos. 2. 6, 7.* that we may grow up into him in all things, *which is the Head. Ephes. 4. 4, 1.* And to this end God hath ordained publick officers in his Church for the perfecting of the Saints for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, *Eph. 4. 12, 13.* and hath accordingly made them able Ministers of the Spirit that quickeneth, *1 Cor. 3. 8.* and Ministers by whom we should believe, even as the Lord shall give to every man, *1 Cor. 3. 5.* When we have therefore received the Spirit and Faith (and so spiritual life) by their ministry, we are not there to rest ; but as new born babes we must desire the sincere milk of the Word, that we may grow thereby, *1 Pet. 2. 2.* and as grown men too, we must desire to be fed at the Lords Table, that by the strength of that spiritual repast we may be enabled to do the Lords work, and may continually be nourished up thereby in the life of grace, unto the life of glory.

Neither must we here with a fleshly eye look upon the meanness of the outward elements, and have this faithless thought in our hearts, that there is no likelihood, a bit of bread, and a draught of wine should be able to produce such heavenly effects as these. For so we should prove our selves to be no wiser than Naaman the Syrian was, who having received direction from the man of God, that he should wash in Jordan seven times, to be cleansed of his Leprosie, *2 Kings 5. 12. 13.* replied with indignation, *Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel ? May I not wash in them, and be clean ?* But as his servants did soberly advise him then : *If the Prophet had bid thee do some great thing, wouldst thou not have done it ?*



How much rather then, when he saith to thee, Wash and be clean? So give me leave to say unto you now: If the Lord had commanded us to do some great thing, for the attaining of so high a good; should not we willingly have done it? How much rather then, when he biddeth us to eat the bread, and drink the wine that he hath provided for us at his own Table, that by his blessing thereupon we may grow in grace, and be preserved both in body and soul unto everlasting life?

True it is indeed, these outward creatures have no natural power in them to effect so great a work as this is, no more than the water of Jordan had to recover the Leper: but the work wrought by these means, is supernatural; and God hath been pleased, in the dispensation both of the Word and of the Sacraments, so to ordain it, that these heavenly treasures should be presented unto us in earthen vessels, that the excellency of the power might be of God. 2 Cor. 4. 7. As therefore in the preaching of the Gospel, the Minister doth not dare verbe, and beat the air with a fruitless sound, but the words that he speaketh unto us are Spirit and life; God being pleased by the foolishness of preaching, to save them that believe: so likewise in the administration of the Lords Supper, he doth not feed us with bare bread and wine, but if we have the life of faith in us, (for still we must remember that this Table is provided not for the dead, but for the living) and come worthily, the Cup of blessing which he bleisseth, 1 Cor. 10. 16. will be unto us the communion of the blood of Christ, and the bread which he breaketh, the communion of the body of Christ; of which precious body and blood we being really made partakers, (that is, in truth and indeed and not in imagination only) altho' in a spiritual and not a corporal manner, the Lord doth grant us, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that we may be filled with all the fulness of God. Eph. 3. 16, 19. For the Sacraments (as well as the Word) be a part of that ministration of the Spirit, which is committed to the Ministers of the New Testament, 2 Cor. 3. 6, 8. forasmuch as by one Spirit, (as before we have heard from the Apostle) we have been all baptized into one body, and have been all made to drink into one Spirit. 1 Cor. 12. 13.

And thus have I finished the first part of my task, my *Congregatio homogeneorum*, (as I call it) the knitting together of those that appertain to the same body, both with their fellow-members, and with their Head: which is the thing laid down in the express words of my Text. It remaineth now that I proceed to the Apostles application

hereof unto the argument he hath in hand, which is *Segregatio heterogeneorum*, a dis severing of those that be not of the same communion; that the faithful may not partake with Idolaters, by countenancing, or any way joyning with them in their ungodly courses. For that this is the main scope at which St. Paul aimeth in his treating here of the Sacrament, is evident both by that which goeth before in v. 19. "Wherefore my dearly beloved, flee from Idolatry: and that which followeth in the 21. "Ye cannot drink the Cup of the Lord, and the cup of Devils; ye cannot be partakers of the Lords Table, and of the Table of Devils.

Whereby we may collect thus much, that as the Lords Supper is a seal of our conjunction one with another, and with Christ our Head; so is it an evidence of our disjunction from Idolaters, binding us to disavow all communion with them in their false worship. And indeed, the one must necessarily follow upon the other; considering the nature of this hainous sin of Idolatry is such, that it can no ways stand with the fellowship which a Christian man ought to have, both with the Head, and with the body of the Church. To this purpose, in 2 Cor. 6. 16, 17. we read thus: "What agreement hath the Temple of God with Idols? for ye are the Temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And in Coloss. 2. 18, 19. "Let no man beguile you of your reward, in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind: and not holding the head, from which all the body by joynts and bands having nourishment ministered and knit together, increaseth with the increase of God. In which words the Apostle sheweth unto us, that such as under pretence of humility were drawn to the worshipping of Angels, did not hold the Head, and consequently could not retain communion with the Body, which receiveth his whole growth from thence. Answerable whereunto the Fathers assembled out of divers Provinces of Asia in the Synod held at Laodicea, (not far from the Colossians) did so solemnly conclude, that Christiana ought not to forsake the Church of God, and go and invoke Angels, and pronounced an *Anathema* against any that should be found to do so, because (say they) he hath forsaken our Lord Jesus Christ, the Son of God, and given himself to Idolatry: Declaring plainly, that by this



this Idolatrous Invocation of Angels, a discession was made both from the Church of God, as they were in the beginning, and from Christ the Head of the Church, as they observe in the end of their Canon.

For the further understanding of this particular, it will not be amiss to consider what Theodoret, a famous Bishop of the ancient Church, hath written of this matter in his Commentary upon Colos. 2d. that is, 'They that defended the Law (saith he) induced them also to worship the Angels, saying, that the Law was given by them. And this vice continued in Phrygia and Pisidia for a long time: for which cause also the Synod assembled in Laodicea the chief City of Phrygia, forbid them by a Law, to pray unto Angels. And even to this day among them and their borderers, there are Oratories of St. Michael to be seen. This therefore did they counsel should be done, using humility, and saying, that the God of all was invisible, and inaccessible, and incomprehensible; and that it was fit men should get Gods favour by the means of Angels. And this is it, which the Apostle saith; 'In humility, and worshipping of Angels. Thus far Theodoret, whom Cardinal Baronius discerning to come somewhat close unto him, and to touch the Idolatry of the Popish crue a little to the quick, leaveth the poor shifts wherewith his companions labour to obscure the light of this testimony, and telleth us plainly, that Theodoret, 'by his leave, did not well understand the meaning of Pauls words: and that those Oratories of St. Michael were erected anciently by Catholics, and not by those Hereticks which were condemned in the Council of Laodicea, as he mistook the matter. As if any wise man would be perswaded upon his bare word, that the memory of things done in Asia so long since, should be more fresh in Rome at this day, than in the time of Theodoret, who lived 1200 years ago.

Yet must I needs confess, that he sheweth a little more modestly herein than Bellarmine his fellow-Cardinal doth; who would make us believe, that the place in Revel. 19. where the Angel saith to St. John that would have worshipped him, 'See thou do it not, I am thy fellow-servant, Worship thou: maketh for them; and demandeth very soberly, 'Why they should be reprehended, who do the same thing that John did? and, whether the Calvinists knew better than John, whether Angels were to be Adored or no? And as for invocation of them, he telleth us, that St. Jacob plainly prayed unto an Angel, in Gen. 48. when in blessing the sons of Joseph, he said, 'The Angel

'which delivered me from all evil, bless those children. Whom for answer we remit to St. Cyril, (in the first Chapter of the third book of his Theaurus) and intreat him to tell us, how near of kin he is here to those Hereticks, of whom St. Cyril there speaketh. His words be these: 'That he doth not mean (in that place, Gen. 48. 16.) an Angel, as the HERETICKS understand it, but the Son of God, 'is manifest by this: that when he had said, (The Angel,) he presently addeth, (who delivered me from all evils.) Which St. Cyril presupposeth, no good Christian will ascribe to any but to God alone.

But to come more near yet unto that which is Idolatry most properly: An Idol (we must understand) in the exact propriety of the term, doth signifie any Image; but according to the Ecclesiastical use of the word, it noteth such an Image as is set up for religious adoration. And in this later sense we charge the adherents of the Church of Rome with gross Idolatry: because that contrary to Gods express Commandment they are found to be worshippers of Images. Neither will it avail them here to say, that the Idolatry forbidden in the Scripture, is that only which was used by Jews and Pagans. The Apostle indeed in this place exhorting Christians from Idolatry, propoundeth the fall of the Jews in this kind before their eyes: Neither be ye Idolaters, saith he, as some of them were. 1 Cor. 10. 7. 8. And so doth he also add concerning another sin, in the verse following: 'Neither let us commit fornication as some of them committed. As well then might one plead, that Jewish or Heathenish Fornication were here on y reprehended, as Jewish or Heathenish Idolatry. But as the one is a foul sin, whether it be committed by Jew, Pagan, or Christian: so if such as profess the Name of Christ, shall practise that which the word of God condemneth in Jews and Pagans, for Idolatry, their profession is so far from diminishing, that it augmenteth rather the hainousness of the crime. 'The Idols of the Heathen are silver and gold, the work of mens hands, saith the Psalmist, and so the Idols (of Christians, in all likelihood, mentioned in the Revelation, are said to be of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk. The description of these Idols (we see) agreeth in all points with Popish Images: where is any difference?

The Heathen, say they, held the Images themselves to be Gods, which is far from our thought. Admit, some of the simpler sort of the Heathen did so: what shall we say of the Jewish Idolaters, (of whom the Apostle here speaketh) who erected the

the golden Calf in the wilderness? Can we think that they were all so senseless, as to imagin that the Calf, which they knew was not at all *in rerum natura*, and had no Being at that time when they came out of Egypt, should yet be that 'God which' brought them up out of the land of Egypt, *Exod.* 32. 4. And for the Heathen: did the *Romans* and *Grecians*, when they dedicated in several places an hundred Images (for example) to the honour of *Jupiter*, the King of all their Gods, think that thereby they had made an hundred *Jupiters*? or when their blocks were so old, that they had need to have new placed in their stead; did they think by this change of their Images, that they made change also of their Gods? without question they must so have thought, if they did take the very Images themselves to be Gods: And yet the Prophet bids us consider diligently; and we shall find that the Heathen Nations 'did not change their Gods, *Jer.* 2. 10, 11. Nay, what do we meet with, more usually in the writings of the Fathers, than these answers of the Heathens for themselves? 'We Worship the Gods by the Images. We fear not them, 'but those to whose Image they are made, and to 'whose names they are consecrated. I do not worship that stone, nor that Image which is without 'sense. I neither worship the Image nor a spirit in 'it; but by the Bodily Portraiture I do behold the 'sign of that thing which I ought to worship.

But admit they did not account the Image it self to be God, (will the Papist further say;) yet were those Images set up to represent either things that had no being, or Devils, or false Gods; and in that respect were Idols: whereas we erect Images only to the honour of the true God and his servants the Saints and Angels. To this I might oppose that answer of the Heathen to the Christians: 'We do 'not worship evil spirits: Such as you call Angels, 'those do we also worship, the powers of the great 'God, and the Ministers of the great God: And put them in mind of *St. Augustines* reply: 'I 'would you did worship them; you should easily learn of them not to worship them. But I will grant unto them, that many of the Idolatrous Jews and Heathens Images were such as they say they were: yet I deny that all of them were such, and confidently do avouch, that Idolatry is committed by yielding Adoration to an Image of the true God himself. For proof whereof (omitting the Idols of *Micha*, *Judg.* 17. 3, 13. and *Jeroboam*, 2 *Kings* 10. 16. 29, 31. which were erected to the memory of *Jehovah* the God of *Israel*; as also the Athenians superstitious Worship of the 'Unknown God, *Act.* 17. 23. if, as

the common use of Idolaters was, they added an Image to their Altar:) I will content my self with these two places of Scripture; the one whereof concerneth the Jews, the other the Heathen. That which toucheth the Heathen, is in the first Chapter of the Epistle to the *Romans*: where the Apostle having said, that God had shewed unto them that which might be known of him; and that 'the invisible things of him, *that is*, his eternal Power and Godhead, was manifested unto them by the Creation of the World, and the contemplation of the Creatures: he addeth presently, that God was sorely displeased with them, and therefore gave them up unto vile affections, because, 'they changed the glory of that incorruptible God, into an Image made like to corruptible Men, and to Birds, and Four-footed Beasts, 'and creeping Things. Whereby it is evident, that the Idolatry condemned in the wisest of the Heathen, was the adoring of the invisible God, whom they acknowledged to be the Creator of all things, in visible Images fashioned to the similitude of Men and Beasts.

The other place of Scripture, is the 4 of *Deuteronomy*: where *Moses* useth this speech unto the Children of *Israel*.

'The Lord speak unto you out of the midst of 'the fire: yee heard the voice of the Words, but 'saw no similitude, only yee heard a voice, verse 12. And what doth he infer upon this? 'Take ye therefore good heed unto your selves, (saith he in the 15. verse) 'for ye saw no manner of similitude on the day that the Lord speak unto you in 'Horeb, out of the midst of the fire. Lest ye corrupt your selves, and make you a graven Image, 'the similitude of any figure, the likeness of Male 'or Female, the likeness of any Beast that is on 'the Earth, the likeness of any winged Fowl that 'fleweth in the Air, the likeness of any thing that 'creepeth on the ground, the likeness of any Fish 'that is in the Waters beneath the Earth. Where we may observe: first, that God, in the delivery of the Law, did purposely use a voice only; because that such a creature as that, was not to be expressed by visible lineaments, as if that voice should have said unto the Painter, as *Eccho* sayned to doe it the Poet.

"Vane, quid affectas faciem mihi ponere, pictor?

"Si mihi vis similem pingere, pingere sonum.

Secondly, that when he uttered the words of the second Commandement in mount Sinai, and forbade the making of the likeness of any thing 'that is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; he did at that

forbad

time forbear to shew himself in any visible shape, either of man or woman, either of beast in the earth, fowl in the air, or fish in the waters beneath the earth : to the end it might be the better made known, that it was his pleasure not to be adored at all in any such forms ; and that the worshiping of Images, not only as they have reference to the creatures whom they do immediately represent, or to false gods, but also as they have relation to himself (the true God, who was then speaking unto them in the Mount ) did come within the compass of the Idolatry which was condemned in that Commandment.

In vain therefore do the Romanists go about to persuade us, that their Images be no Idols : and as vainly also do they spend time in curiously distinguishing the several degrees of worship ; the highest point whereof, which they call *Latria*, and acknowledg to be due only unto God, they would be loth we should think that they did communicate to any of their Images. But here we are to understand, first of all, that Idolatry may be committed by giving not the highest only, but also the lowest degree of religious adoration unto Images : and therefore in the words of the Commandment, the very 'bowing down unto them, which is one of the meanest degrees of worship, is expressly forbidden. Secondly, that it is the received doctrine of Popish Divines, that the Image should be honoured with the same worship, where-with that thing is worshipped whose Image it is : and therefore what adoration is due to Christ and the Trinity, the same by this ground they are to give unto their Images. Thirdly, that in the *Roman Pontifical* published by the authority of *Clement* the 8. (to omit other testimonies in this kind) it is concluded, that the Cross of the Popes Legate shall have the right hand, upon this very reason, 'quia debetur ei *latria*, because the worship proper to God is due to it. Now whether they commit Idolatry, who communicate unto a senseless thing, that worship which they themselves confess to be due unto God alone : let all the world judge.

They were best therefore from henceforth confess themselves to be Idolaters : and stand to it, that every kind of Idolatry is not unlawful. Their Jesuite *Gregorius de Valentia* will tell them for their comfort, that it is no absurdity to think that *St. Peter*, when he deterreth the faithful by name *ab illicitis Idolorum cultibus* (*St. Peter* calleth them, that is, *abominable Idolatries*) doth insinuate thereby, that some worship of Images is lawful. *John Moncey* the Frenchman in his *Aaron Purgatus* (dedicated to the late Pope *Paul 5.*) and in his 20 questions propounded to *Visorius*, stretcheth yet a strain higher. For howsoever he cannot away with the name of

Idols and Idolatry ; yet he liketh the thing it self so well, that he undertaketh to clear *Aaron* from committing any error in setting up the golden Calf, and labourereth to purge *Laban*, and *Micha* ; and *Jeroboam* too, from the imputation of idolatry : having found indeed, that nothing had been done by them in this kind, which is not agreeable to the practice of the *Roman Church* at this day.

And lest the poor people, whom they have so miserably abused, should find how far they have been misled, we see that the masters of that Church do in the Service books and Catechisms, which come unto the hands of the vulgar, generally leave out the words of the second Commandment that make against the adoration of images : fearing lest by the light thereof, the mystery of their iniquity should be discovered. They pretend indeed that this Commandment is not excluded by them, but included only in the first : whereas in truth they do but craftily conceal it from the peoples eyes, because they would not have them to be ruled by it. Nay, *Vasquez* the Jesuit doth boldly acknowledge, that it plainly appeareth by comparing the words of this Commandment, with the place which hath been alledged out of *Deut. 4.* that the Scripture did not only forbid the worshipping of an image for God, but also the adoration of the true God himself in an image. He confesseth further, that he and his fellow Catholics do otherwise. What saith he then to the commandment, think you ? Because it will not be obey'd it must be repeal'd, and not admitted to have any place among the moral precepts of God. It was (saith he) a positive and ceremonial Law : and therefore ought to cease in the time of the Gospel. And as if it had not been enough for him to match the Scribes and Pharisees in impiety, who 'made the Commandments of God of none effect, that they might keep their own traditions : that he might fulfil the measure of his fathers, and shew himself to be a true child of her who beareth the name of being 'the mother of harlots and abominations of the earth ; *Rev. 17. 5.* he is yet more mad, and sticketh not to maintain, that not only a painted Image, but a y other thing of the world, whether it be without life and reason, or whether it be a reasonable creature, may (in the nature of the thing, and if the matter be discreetly handled) be adored with God, as his image ; yea, and counteth it no absurdity at all, that a very wisp of straw should be thus worshipped.

But let us turn yet again, and we shall see greater abominations than these. *Ezek. 8. 15.* We heard how this blessed Sacrament, which is here propounded by the Apostle, as a bond to unite Christians together in one body, hath been made the Apple of strife, and the occasion of most bitter breaches in



the Church: we may now observe again, that the same holy Sacrament, which by the same Apostle is here brought in as a principal inducement to make men flee from Idolatry, is by our Adversaries made the object of the grossest Idolatry that ever hath been practised by any. For their constant doctrine is, that in worshipping the Sacrament they should give unto it, *latræ cultum qui vero Deo debetur*. (as the Councel of *Trent* hath determined,) that kind of service which is due to the true God; determining their worship in that very thing which the Priest doth hold betwixt his hands. Their practice also runs accordingly: for an instance whereof we need go no further than to *Sanders* book of the Lords Supper; before which he hath prefixed an Epistle Dedicatory, superscribed in this manner: 'To the Body and Blood of our Saviour Jesus Christ, under the forms of Bread and Wine, all honour, praise, and thanks, be given for ever. Adding further in the preface of that blockish Epistle: Howsoever it be with other men, I adore thee my God and Lord really present under the forms of Bread and Wine, after consecration duly made: 'Beseeching thee of pardon for my sins, &c.

Now if the conceit which these men have concerning the Sacrament, should prove to be false (as indeed we know it to be most absurd and monstrous) their own Jesuit *Coster* doth freely confess, that they should be in such an error and Idolatry, *qualis in orbe terrarum nunquam vel visus vel auditus fuit, ac neque usquam est in hoc mundo. For the error of them is more tolerable, (saith he) who worship for God a Statue of gold or silver, or an Image of any other matter, as the Gentiles adored their Gods; or a red cloth lifted up upon a spear, as it is reported of the Lappians; or living Creatures, as did sometime the Egyptians; than of those that worship a piece of bread.* We therefore who are verily persuaded that the Papists do thus, must of force (if we follow their Jesuits direction) judge them to be the most intolerable idolaters that ever were.

Nay, according to their own principles, how is it possible that any of themselves should certainly know, that the Host which they worship should be any other thing but bread? seeing the change doth wholly depend upon consecration duly made, (as *Sanders* speaketh) and that dependeth upon the intention of the Priest, which no man but himself can have notice of. *Beelarmin*, disputing against *Ambrosius Catharinus*, one of his own brethren, that a man hath no certain knowledge of his own justification, can take advantage of this, and alledge for himself, that one cannot be certain by the certainty of faith, that he doth receive a true Sacrament; forasmuch as the Sacrament cannot be made without the intention of the Minister, and none can see another mans intention. Ap-

ply this now to the matter we have in hand, and see into what intricate Labyrinths these men have brought themselves. Admit the Priests intention stood right at the consecration, yet if he that baptized him failed in his intention when he administered that Sacrament, he remaineth still unbaptized, and so becometh incapable of Priesthood; and consequently, whatsoever he consecrateth is but bread still. Yea, admit he were rightly baptized too: if either the Bishop that conferred upon him the Sacrament of Orders, (for so they hold it to be) or those that baptized or ordained that Bishop, missed their right intention; neither will the one prove Bishop, nor the other Priest; and so with what intention soever either the one or the other doth consecrate, there remaineth but bread still. Neither doth the inconvenience stay here, but ascendeth upward to all their predecessors: in any one of whom if there fall out to be a nullity of Priesthood (for want of intention, either in the baptizer, or in the ordainer) all the generation following, according to their principles, go without their Priesthood too; and so deliver but bread to the people, instead of the body of Christ. The Papists themselves therefore, if they stand unto their own grounds, must needs confess, that they are in no better case here, than the Samaritans were in, of whom our Saviour saith, *Ye worship ye know not what*, Joh. 4. 22. but we know, that what they worship (be the condition or intention of their Priest what it will be) is bread indeed; which while they take to be their God, we must still account them guilty of spiritual fornication, and such fornication, as is not so much as named amongst the Gentiles.

These then being the Idolaters with whom we have to deal, let us learn first how dangerous a thing it is to communicate with them in their false worship. Rev. 18. 4. For if we will be partakers of Babels sins, we must look to receive of her plagues. Secondly, we are to be admonished, that it is not sufficient that in our own persons we refrain worshipping of idols, but is further required, that we restrain (as much as in us lieth) the practice thereof in others; lest by suffering God to be dishonoured in so high a manner, when we may by our calling hinder it, we make our selves partakers of other mens sins. *Eli* the High Priest was a good man, and gave excellent counsel unto his lewd sons: yet we know what judgment fell upon him, 'because his sons made themselves vile, and he frowned not upon them, (that is, restrained them not;) which God doth interpret to be a kind of idolatry, in honouring his sons above him. The Church of *Pergamus* did for her own part hold fast Christs name, and denied not his faith: yet had the Lord something against her; 'because she had them



\* them that held the doctrine of Balaam, who taught  
 \* Balac to cast a stumbling block before the children  
 \* of Israel, to eat things sacrificed unto idols, and to  
 \* commit fornication. So we see what special notice  
 our Saviour taketh of the works, and charity, and ser-  
 vice, and faith, and patience of the Church of Thy-  
 atira: and yet for all this he addeth, 'Norwithstand-  
 'ing, I have a few things against thee, because thou  
 \* sufferest that woman Jezebel, which calleth her self  
 \* a Prophetess, to teach and to seduce my servants to  
 \* commit fornication, and to eat things sacrificed un-  
 \* to idols. Revel 2.20.

In *Judges* 2. God telleth the children of *Israel*, what  
 mischief should come unto them by tolerating the  
 Canaanitish idolaters in their Land. 'They shall be  
 'thorns in your sides (saith he) and their Gods  
 'shall be a snare unto you. Which words contain in  
 them the intimation of a double danger: the one re-  
 specting the Soul, and the other the Body. That  
 which concerneth the Soul, is: that their idols should  
 be a snare unto them. For God well knew that mans  
 nature is as prone to spiritual fornication, as it is to  
 corporal. As therefore for the preventing of the one,  
 he would not have a common harlot tolerated in *Is-  
 rael*, 'Lest the Land should fall to whoredom, and  
 'become full of wickedness, *Levit.* 19. 29. so for the  
 keeping out of the other, he would have provocati-  
 ons taken away, and all occasions whereby a man  
 might be tempted to commit so vile a sin. The bodily  
 danger that followeth upon the toleration of idola-  
 ters, is: that they should be in their sides, that is, (as  
 in another place it is more fully expressed) 'they  
 'should be pricks in their eyes, and thorns in their  
 'sides, and should vex them in the Land wherein  
 'they dwel'd. Now in both these respects it is cer-  
 tain, that the toleration of the Idolaters with whom  
 we have to do, is far more perilous than of any other.  
 In regard of the spiritual danger, wherewith simple  
 souls are more like to be insnared: because this kind  
 of Idolatry is not brought in with an open shew of im-  
 piety, (as that of Pagans) but is a mystery of iniquity,  
 a wickedness covered with the vail of Piety; and  
 the harlot, which maketh the inhabitants of the earth  
 drunk with the wine of this fornication, is both gild-  
 ed her self, and presenteth also her abominations unto  
 her followers in a cup of gold. *Rev.* 17.2,4. If we look  
 to outward peril, we are like to find these men, not  
 thorns in our sides to vex us, but daggers in our hearts  
 to destroy us. Not that I take all of them to be of  
 this furious disposition, (mistake me not: I know a  
 number my self of a far different temper:) but because  
 there are never wanting among them some turbulent  
 humours, so inflamed with the spirit of fornication,  
 that they run mad with it; and are transported so far,  
 that no tolerable terms can content them, until they  
 have attained to the utmost pitch of their unbridled  
 desires. For compassing whereof, there is no trea-

chery, nor rebellion, nor murder, nor desperate  
 course whatsoever, that (without all remorse of con-  
 science) they dare not adventure upon.

Neither do they thus only, but they teach men also  
 so to do: arming both Pope, and Bishops, and Peo-  
 ple, and private persons, with power to cast down e-  
 ven Kings themselves from their Thrones, if they  
 stand in their way, and give any impediment to their  
 designs. Touching the Popes power herein, there is  
 no disputing: one of them telleth us, that there is no  
 doubt, but the Pope may depose all Kings, when there is a  
 reasonable cause so to do. For Bishops, Cardinal Baronius  
 informeth us by the example of *Dionysius* the Bishop of  
*Millayn*, his dealing against the *Arrians*, that those Bi-  
 shops deserve no blame, and ought to suffer no envy, who  
 roll every stone, (yea, and rather than fail, would blow  
 up stones too) that they may not live under an heretical  
 Prince. For the People, *Dominicus Bannes*, a Domi-  
 nican Friar, resolves that they need not, in this case,  
 expect any sentencing of the matter by Pope, or others;  
 but when the knowledge of the fault is evident, subjects  
 may lawfully (if so be they have sufficient strength) ex-  
 cept themselves from subjection to their Princes, before  
 any declaratory sentence of a Judge. And that we may  
 understand that the Proviso, which he inserteth of ha-  
 ving strength sufficient, is very material; he putteth us  
 in mind, that the faithful (the Papists he meaneth) of  
 England, are to be excused hereby, who do not exempt  
 themselves from the power of their superiors, nor make war  
 against them. Because that generally they have not power  
 sufficient to make such wars against Princes, and great  
 dangers are eminent over them.

Lastly, for private persons, we may read in *Suarez*,  
 that an heretical King, after sentence given against him,  
 is absolutely deprived of his Kingdom, so that he cannot  
 possess it by any just title: and therefore from thenceforth  
 may be handled altogether as a Tyrant; and consequently,  
 he may be killed by any private person. Only the Jesuit  
 addeth this limitation: that If the Pope do depose the  
 King he may be expelled or killed by them only to whom he  
 shall commit that business. But if he injoin the execution  
 thereof to nobody, then it shall appertain to the lawful suc-  
 cessor in the Kingdom: or if none such be to be found,  
 it shall belong to the Kingdom it self. But let him once  
 declared to be a Tyrant; *Mariana* (*Suarez* his Country-  
 man and fellow Jesuit) will tell you better how he  
 should be handled. That a Tyrant (saith he) may be  
 killed by open force and arms, whether by violence, or  
 in into the Court, or by joining of battel, is a matter  
 confessed: yea, and by deceits and ambushes too, as *Ehud* did in killing  
*Eglon* the King of the Moabites. Indeed it would argue a  
 braver mind to profess open enmity, and publicly to rush in  
 upon the enemy of the Common-wealth: it is no less  
 prudence, to make advantage by fraud and ambushes, because  
 it is done without stir, and with less danger surely, both pub-  
 lick and private. His conclusion is, that it is lawful to  
 take away his life, by any art whatsoever: with this pro-  
 viso

...not constrained either willingly or unwittingly to be the cause of his own death. Where the tenderness of a Jesuits conscience is well worth the observing. He maketh no scruple at all to take away the mans life: only he would advise that he be not made away, by having poyson conveyed into his meat or drink, left in taking hereof (forsooth) he which is to be killed, should by this means have some hand in procuring his own death. Yet poison him you may, if you list, so that the venom be externally applied by some other, he that is to be killed helping nothing thereunto: namely, when the force of the poison is so great, that a seat or garment being infected therewith, it may have strength to kill. And that such means of poisoning hath been used, he proveth by divers practices of the *Moors*: which we leave to be considered of by *Fitzherbert*, who to prove that *Squires* intention of poisoning *Q. Eliz.* in this manner, was but a meer fiction would persuade us that it is not agreeable to the grounds of nature and reason, that any such thing should be.

Thus we see what pestilent doctrine is daily broached by these incendiaries of the world: which, what pernicious effects it hath produced, I need not go far to exemplifie; this assembly and this place cannot but call to mind the memory of that Barbarous Plot of the Powder-treason. Which being most justly charged to have exceeded all measure of cruelty; as involving not the King alone, but also his Children, and the States of the Kingdom, and many thousands of innocent people in the same ruin: a wicked varlet (with whose name I will not defile this place) steppeth forth some 4 years after, and with a brazen forehead bideth us not to wonder at the matter. For of an evil and pernicious herb, both the seeds are to be crushed, and all the roots to be pulled up, that they grow not again. And otherwise also, for a few wicked persons it saith out oftentimes that many perish in shipwrack. In the later of which reasons we may note these mens insatiable impiety toward God: in arrogating unto themselves such an absolute power for the murdering of innocents, as he that is Lord of all, hath over his own Creatures; the best of whom, if he do enter into judgment with them, will not be found righteous in his law. In the former, we may observe their deadly malice toward Gods Anointed, which they sufficiently desire will not be satisfied but by the extirpation of him, and all his Royal progeny.

And whereas for the discovery of such wicked spirits; his Majesty in his Princely wisdom did cause an Oath of Allegiance to be framed; by the tendering whereof he might be the better able to distinguish betwixt his loyal and disloyal subjects, and to put a difference betwixt a seditious and a quiet-minded Romanist: this companion derideth his simplicity, in imagining, that what will serve the turn, and supposing that a Papist will think himself any whit bound by taking such an Oath. See (saith he)

in so great craft, how great simplicity doth betray itself. When he had plac'd all his security in that Oath, he thought he had found such a manner of Oath, knit with so many circumstances, that it could not, with safety of Conscience, by any means be dissolved by any Man. But he could not see, that if the Pope did dissolve that Oath; all the tyings of it, (whether of performing fidelity to the King, or of admitting no Dispensation) would be dissolved together. Yea, I will say another thing that is more admirable. You know (I believe) that an unjust Oath, if it be evidently known, or openly declared to be such, bindeth no man; but is void ipso facto. That the Kings Oath is unjust, hath been sufficiently declared by the Pastor of the Church himself. You see therefore, that the obligation of it is vanished into smoke: so that the bond, which by so many wise Men was thought to be of Iron, is become less than of Straw.

If matters now be come unto this pass, that such as are addicted to the Pope, will account the Oath of Allegiance to have less force to bind than a rope of straw; judge ye whether that be not true which hath been said, that in respect not of spirituall infection only, but of outward danger also to our State, Idolaters may be more safely permitted than Papists. Which I doe not speak, to exasperate you against their persons, or to stirr you up to make new Laws for shedding of their blood. Their blindness I do much pity: and my hearts desire and prayer to God for them is, that they might be saved. Onely this I must say, that (things standing as they do) I cannot preach peace unto them. For as *Jehusai* to *Jeram*, 2 Kings. 9. 22. What peace, so long as the whoredomes of thy Mother *Zebel*, and her witchcrafts are so many? So must I say unto them: What peace can there be, so long as you suffer your selves to be led by the mother of harlots and abominations of the earth, who by her forceries hath deceived all nations, and made them drunk with the Wine of her fornication? Let her put away her Whoredoms out of her sight, and her Adulteries from between her breast; let her repent of her murders, and her forceries, and her Idolatries: or rather, because she is past all hope, let those that are seduced by her cease to communicate with her in these abominable iniquities; and we shall be all ready to meet them, and rejoyce with the Angels in heaven for their conversion. In the mean time, they who sit at the Helm and have the charge of our Church and Commonwealth committed to them, must provide by all good means, that God be not dishonoured by their open Idolatries, nor our King and State indangered by their secret trecheries. Good Laws there are already enacted to this purpose: which if they were duly put in execution, we should have less need to think of making new. But it is not my part to press this point. I will therefore conclude as I did begin: I speak as to wise men; Judge ye what I say.

F I N I S.

